

The Manifesto.

CONTENTS.

	PAGE.		PAGE.
TESTIMONY OF ELDER J. FARRINGTON.	169	BURRO, No. 4.	183
PROGRESSION.	173	LETTER BOX.	185
LOVING KINDNESS.	"	BURYING SIN.	"
MODERN CIVILIZATION.	174	NOTES.	186
BLESSED ARE THE PURE IN HEART.	175	DRAINAGE.	187
PARABLES.	"	SAUL VS. PAUL.	188
GOD'S ANVIL.	176	FRIAR'S WARNING.	189
LONG LIVE THE MANIFESTO.	"	SOFT CHRISTIANITY.	"
THE PROMISES.	177	KIND WORDS.	190
IN MEMORY OF ELDERESS ANNA ERVIN.	179	KEEP THE CHILDREN EMPLOYED.	"
CHEERING THOUGHT.	180	MUSIC;—THE BEATITUDES.	191
UPWARD AND ONWARD.	"	BOOKS AND PAPERS.	192
RESPECT AND VENERATION. No. 2.	"	TOBACCO.	"

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Testimony of Eld. John Farrington.

In consequence of an extraordinary revival of religion which took place at New Lebanon in the summer of 1779, and extended through the neighboring towns, I was brought into a deep labor of mind concerning my own salvation. In this revival I diligently attended the meetings, and was much engaged in religious exercises, by which I was greatly awakened to pray earnestly to God for deliverance from sin and from the nature of evil; but no deliverance could I find.

I closely observed the operations of this revival; but could not find that it wrought any abiding effect upon its subjects. I therefore diligently searched the scriptures, prayed to God, and confessed my sins to Him alone in secret places. But all this produced no abid-

ing comfort; for I found that in all my labors and struggles I could not obtain any victory over sin; nor could I see any among the subjects of the revival that appeared in any better situation, as to religion, than myself. Notwithstanding all my experience in the illuminations of the Divine Spirit, and all the flattering encouragements of many old professors, who earnestly endeavored to persuade me that I was a Christian and an heir of salvation, my feelings were not satisfied. I felt myself unworthy of the name of a Christian, and had no confidence in making a public profession of religion, unless I could live according to my profession; and therefore determined not to name the name of Christ, till I could depart from iniquity, nor call myself a Christian without being convinced that I was such in reality. (See 2 Tim. ii., 19.)

In the spring of the year 1780, I received intelligence of a singular sect of Christians who had come from England, and lived somewhere above Albany, and who excited much attention on account of the singularity of their religion and the remarkable power and operations which attended it. This intelligence made me very anxious to see the people for my own satisfaction, feeling myself fully prepared by my late experience and my knowledge of the scriptures, to receive an understanding, and to judge of the virtue and efficacy of their religion. In agreement with my parents I went to see them, (being then in the 20th year of my age,) and was among the first in this country who visited these remarkable strangers. I found them indeed a very singular people; and after critical enquiry and careful observation, I had evidence sufficient to satisfy me that they possessed the power of God beyond any other people I had ever seen. Instead of asking me to tell my religious experience, and inviting me to join the church, as my former teachers had done, Mother Ann Lee, the leader of this little community, taught me the necessity of confessing my sins in the presence of God's witnesses, and showed me the propriety of bringing my deeds to the light, and of being joined to the Lord in one spirit, according to the scriptures. I saw and acknowledged this to be right. I tarried several days, and saw with much admiration the wonderful displays of Divine Power among these people.

When I was about to take my leave of them to return home, Mother Ann told me I might open my mind and confess my sins, if I was so minded, before I returned home. I said I believed it

to be right to confess my sins; but I had thought to return home and labor to get a deeper sense of sin, and try to mend my life a little. Mother replied, "That is very good; but you can gain a deeper sense of sin after you have confessed them, as well as before, and be better able to mend your life." Being fully convinced by what I had heard and seen, that this was the real requirement of God, I undertook it, and made as honest a confession as I was able at that time. After I had got through, Mother said, "You have done very well so far; but you have not confessed all." She then told me of a number of secret sins that I had committed, which I had not recollected, and which I well knew was before unknown to any living mortal but myself: and I was fully convinced that she could not have known these things but by the revelation of God. I therefore felt able to return home and say as the woman of Samaria did of Jesus Christ, *I have seen a woman who was able to tell me all that I ever did in my life.*

Here I received that holy unction from Christ, through Mother Ann, that fully enabled me to cease from sin. Here I found boldness and confidence before God and all men, and felt my adoption into the family of Christ, and among the sons of God. Here I found an entrance into the pure and peaceable Kingdom of Christ, and felt my soul united to the invisible, heavenly host, and filled with the quickening power of God, which gave me strength to resist all evil, and to keep every sinful propensity in subjection to the law of Christ. And I felt a full assurance that by continuing in obedience to the testimony I had then embraced, I should gain a

complete dominion over the powers of darkness; and reign triumphant with Christ, in purity and holiness. In this I have not been deceived; for I have found my faith fully verified. Indeed it is impossible it should be otherwise; for the testimony that I received, and with which I united, was like a two edged sword against all ungodliness and every appearance of evil; therefore all who are obedient to it, must certainly be saved from all ungodliness. This grace I have obtained, and this power I have received through the special ministration of Mother Ann Lee, whose piercing testimony awakened the inmost feelings of my soul, and roused the sleeping faculties of my mind, which had long been bound in nature's darkness.

Thus did my soul receive a special manifestation of the healing power of God, as really as the impotent man at the Beautiful gate of the temple received the miraculous cure from Peter and John. (See Acts iii.) And here I would ask all candid people, By what authority and power did Peter and John heal the lame man's infirmity? Did they communicate that which they did not possess? Peter testified that God had glorified his son Jesus; and through faith in this same Jesus whom they had crucified, was this man healed. Even so I can testify before all men, that it was through faith in Mother Ann, whom God raised up and endowed with the spirit of Christ, that I was healed of the infirmities of my spirit; even through Christ manifested in that woman, who was shamefully persecuted, abused and slandered by a lawless and wicked generation; because she zealously maintained the principles of purity and holiness, and boldly testified, by

precept and example, against all the abominations of the wicked.

It must appear evident to every reasonable mind, that had she not possessed the spirit and power of Christ, she could not have communicated it to others. And had she been laden with iniquity, and fraught with evil and unclean spirits, as many have asserted, she could not have purged those things from other souls. Christ did not cast out devils by Beelzebub, and no one else could ever do it. The nature of evil and all evil deeds are directly opposed to godliness, and if ever subdued and purged out of a soul, it must be done by the spirit and power of goodness, or it never can be done at all. And had not Mother Ann brought forth the genuine fruits of righteousness in her own life and example, she never could have wrought in souls such conviction of sin, and turned so many from the ways of iniquity into the pure paths of peace and righteousness, as she has done; and that this was truly the fruit of her labors, many living witnesses can testify from their own personal knowledge and experience.

Now let the candid among mankind judge and compare evidences; let them contrast the accusations against her with her uniform testimony and doctrine. Her worst enemies cannot deny that her testimony was as opposite to every evil of which she is accused, as fire is opposite to water. Can any man or woman of common sense suppose that thousands of rational beings, born in a land of liberty and civilization, and brought up in the midst of moral and religious principles and instructions, and in the pursuit of a pure and undefiled religion, and who possessed all the propensities of

human nature common to other people, would deny themselves of all worldly pleasures and enjoyments, and subject themselves to the dictates of a woman of base character, who lived in direct opposition to those principles which she daily preached to others? Or are the people called Shakers such dupes to folly and fanaticism that they will constrain themselves against every dictate of reason and common sense and in violation of every feeling of nature, to maintain for such a long period of time, the principles of a fanatical female whose life and example contradicted her own testimony?

I was well acquainted with Mother Ann, and had many opportunities with her during her ministration in this country. Being a free man, and feeling a powerful religious attachment to her and the Elders with her, I embraced every suitable opportunity to visit them, and be in their company at the different places where they ministered the gospel. I often visited them at Watervliet, and was with them in prison at Albany—I was with them at Harvard, Shirley, Woburn, Ashfield, Richmond and Hancock, in Massachusetts, at Enfield in Connecticut, and here at New Lebanon: I have seen and heard them in many meetings, and was well knowing to their deportment in public and private, and was well acquainted with their manners at home and abroad, and therefore feel fully able to give a true statement of their lives and characters. And I feel it justly my duty to contradict the false reports which have been spread abroad by the tongue of slander concerning them: for in all my acquaintance with them, I have ever observed the same uniform exam-

ple of temperance, chastity, righteousness, and every gospel virtue. Their lives and characters were in strict conformity to the doctrine and example of Christ; and they constantly taught the same to others.

Although many malicious and abusive charges have been published abroad in the world, for the purpose of criminating the character of this Society and its first founders; yet all that can be said in the spirit of slander, is unworthy of the credit or attention of any rational person. Those who have little or no acquaintance with the Society, are not qualified to give any correct information concerning it. And as to those who have apostatized from us, they condemn themselves by violating their own faith and consciences; and to them the words of the beloved apostle will justly apply: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us." (See 1 John ii., 19.) Many such unfaithful members have vainly pretended to hold relation for a season; but their ungodliness has justly brought them under reproof; and instead of reforming, they have thereby taken occasion to indulge themselves in resentment and falsehood, and to deny the faith which they had once embraced, and become as traitors to those who honestly maintain the cross of Christ. Such apostates have often palmed upon the Society and its leaders the crimes which they themselves had committed, while pretending to hold relation with us.

Mother Ann was ever faithful in good works, she often deprived herself of comforts, that she might be able to comfort others. She spared not her strength nor her life in promoting the cause of

God, in strengthening the feeble, comforting the afflicted, reproving the careless, correcting disorders, purging out sin, and zealously striving, at all times, to build up righteousness and peace in all who embraced her testimony.

I bless the God of Heaven that I have lived to see the fulfillment of those blessed promises, given us by the faithful messengers of truth, who first administered the gospel to us, "That if we would yield a faithful obedience to the law of Christ, now made manifest, we should be blessed in our outgoings and incomings—in our basket and in our store; and above all that we should enjoy the blessings of peace and salvation, which Christ had promised to the faithful." As the fruits of their precepts and examples of industry, neatness, prudence, temperance and godliness, I have seen a Society of people spring up, and grow and increase in order, beauty and harmony, till they are, in my view, the glory of the earth—a city of refuge, a shining light to the nations.

On the other hand, I have seen the false accuser, the vile slanderer and proud persecutor, who gladly would have trampled under foot the meek and lowly followers of Christ, either left to become a shame and a reproach to civil society, outcasts among men and vagabonds in the earth; or if their rank and standing in society has preserved them from these disgraces, they have not escaped the stains of dishonor, nor the stings of a guilty conscience. Numbers have lingered out their days under evident guilt and condemnation, and left this mortal stage with "a fearful looking for of judgment and fiery indignation," knowing that the day of reckoning must come.

Knowing and feeling a sense of these things, and standing in the fear of God, I solemnly warn all to be careful that they *touch not the Lord's anointed, and do his people no harm.* Remember the counsel of Gamaliel to the Jewish high priest and his council: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (See Acts v., 38, 39.)

Mt. Lebanon, N. Y.

PROGRESSION.

MARY WHITCHER.

ONWARD, onward, ever onward,
But be sure the road is right,
Leading upward, leading heavenward
To the prospect of delight.
Here we view the vernal landscape
Ever bright with joys sublime,
Earth the shadow of the substance
Well portrayed by things of time.
No exchange for lower station
When we reach our Zion height,
'Tis the soul's sweet habitation,
The abode of peace and light.

Canterbury, N. H.

LOVING-KINDNESS.

R. A. SHEPARD.

WITH Godlike love be all my actions crowned;
With loving-kindness may my heart o'er-flow;
And while I seek God's grace, which doth abound;
My soul to cleanse, and all my faults to show.
I'll take new courage and be moving on,
A conquest o'er my inbred foes to gain:
And though perfection is not easy won,
I'll persevere, till victory I obtain.

Canterbury, N. H.

IF thou wouldst find much favor and peace
with God and man, be very low in thine own
eyes. Forgive thyself little and others
much—*The Advance.*

MODERN CIVILIZATION.

MARTHA J. ANDERSON.

THROUGH the various organic changes we pass, in process of evolution to higher degrees of perfective development, nature invariably adapts the wants of the physical system to the ability of acquirement.

As muscular vigor deteriorates in consequence of oft repeated violations of nature's laws, and, because of increased mental activity; we find all difficulties surmounted in the realization of the fact that mind is superior to matter, and brain rules over muscle, as is practically demonstrated in the wonder-working realm of inventive genius; from whose workshops come all the nicely wrought, and marvelously planned appliances, that are designed to lighten and lessen the heavy labors of life. Still we toil and grow weary; continually exhausting the vital forces, that we may maintain a certain standard of civilization, with all its complications, superfluities and extravagances.

If the ascetical does not balance the esthetical ideas of society, the needless will supersede the useful; and all beauty that has not a foundation in use, soon grows distasteful, and needs continual replacement with something new.

By wrong thinking and wrong living, the tastes of the people become vitiated; and, catering to those tastes in every department of manufacture and production, there is created and fostered among all classes, a spirit of competition and rivalry, in dress, equipage, fine houses, and epicurean pleasures. "The lust of the flesh, the lust of the eye, and the pride of life," rule society at large, and form the triple chain of the soul's enslavement

to the world. A bondage stronger than the yoke of the Egyptians, or the manacles of the slave.

"True to nature" is an axiom unknown to modern life. We seem to have so much to diminish care and make work a blessing, and yet we are not as comfortable or contented as our forefathers, who in the rude simplicity of their time had less of everything but health to enjoy, and who, in possession of that inestimable blessing, held the secret of happiness and sweet unruffled peace.

In the line of correspondency and improvement there seems to be no stopping place. As the mental faculties are quickened, the heart feels the impulse and the hands act in unison, these form a three-fold power, strong for action; but this combined force turned to the external alone, absorbs the whole being in earthliness, and needlessly drains the vital force.

To continually create creature-comforts for the sake of hoarding up beyond present needs, or a just provision for those who shall succeed us in our labors, seems to rob the soul of the greater blessing of striving for the acquisition of mental and spiritual wealth, and hence the triune forces of our being are not balanced into harmonious activity. It seems necessary therefore, if we would enjoy a healthful and happy existence, that we would justly consider our manner of living, in reference not to our wants, but to our needs, as the poet truly remarks.

"Man's rich with little were his judgment true,
Nature is frugal, and her wants are few,
Those few wants answered bring sincere de-^{[lights,}
But fools create themselves new appetites."

Let us live as sentient thinking beings should live, "using the things of this

world as not abusing them." Making our bodies fit temples for the Holy Spirit, and keeping our homes, sweet, clean, plain, and attractive. Ever remembering that above all riches are the treasures of immortal truth, garnered in the realm of spirit; and above all ornament and glory is the beauty of heavenly virtue.

Mt. Lebanon, N. Y.

"Blessed are the Pure in Heart."

HARRIET A. JOHNS.

We often read, From the abundance of the heart the mouth speaketh, and As the heart is, so are we. It is the fountain from whence springs our thoughts, words and actions; and as in nature a stream cannot rise higher than the fountain from which it is supplied; so the streams of love and affection, welling up and dictating our actions, are governed and guided by the impulses of the heart; if they be earthward, as is too often the case, they lead us from God, and we become blinded to his goodness.

Through purity of life, we approach nearest to God, and are better able to understand the Divine nature of that Being, who is the embodiment of all righteousness. We may possess many virtues, and pass for Christian men and women; yet as long as envy, hatred, pride, hard and unkind thoughts, find admission, we are not strictly pure, saying nothing of the grosser elements that so often control human beings.

Christ likened the impure heart to a cage of unclean birds. God requires us to give our hearts to Him; and would they not be very unacceptable in this condition?

As man was made in the image and likeness of God he is, or should be, his representative on the earth. This likeness is manifested by the development of his attributes in the heart. When we strive to become pure, God draws near. If prepared, we see Him to-day and eternity will perfect us in the knowledge of the Divine. "The seven attributes, constituting the nature and essence of God," revealed to mankind, from which all others proceed, are: Truth, Wisdom, Mercy, Justice, Holiness, Love and Righteousness. Exercising ourselves in these according to our best understanding, we are able to receive additional knowledge, our sight becomes clear, and we comprehend more and more the spirit of God. But the work of first purifying the heart must be done; for unto the pure only is the promise given; "They shall see God."

Canterbury, N. H.

PARABLES.

SIMON MAREE.

JESUS many times in his day, spoke to the people in parables. When his disciples asked him why he did so, he answered; "To you it is given to know the mysteries of the kingdom of heaven, but to them that are without, it is not given." Doubtless there were other reasons, but this is sufficient for our present purpose. Jesus explained some of them, and some were left to be explained at his Second Appearing; of the latter class is the following.

He said: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."

Part of a loaf of bread leavened and

part of it unleavened would render it unfit for use. The meal represented the people that were prepared to receive the leaven, which was the word of God, to be administered to the world by a woman.

Mother Ann, and all who received the leaven or word which she spoke, became one in the spirit of love, and one in interest, and purpose—and they all unite in supporting the testimony of Jesus and Ann. If it was right for the Apostles to know the mysteries of the kingdom of heaven in that day, why not for those who in this day are strictly living up to Christ and Mother's testimony. The requirements being the same, those who fulfill them by perfect obedience must be entitled to the same blessings.

Hancock, Mass.

GOD'S ANVIL.

TRIBULATION means threshing, and Trench in his excellent treatise on the "Study of Words," has carried out the figure, showing that it is only by threshing us that God separates the wheat from the chaff. Here is a precious little morsel which is credited to the German of Julius Sturm.

I HOLD STILL.

PAINS furnace heat within me quivers,
God's breath upon the flames doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper, As God will!

And in his hottest fire hold still.
He comes and lays my heart all heated,
On the hard anvil minded so,
Into his own fair shape to beat it
With his great hammer, blow on blow,
And yet I whisper, As God will!
And at his heaviest blow hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow;
And yet I whisper, As God will!
And in his mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer lived would be;
Its end may come, and will to-morrow,
When God hath done his work in me;
So I say trusting, As God will!
And trusting to the end, hold still — *Selected.*

LONG LIVE THE MANIFESTO.

S. Good morning, little Manifesto!
How do you prosper?

M. Pretty well, I thank you, still I am feeling somewhat sad now in anticipation of my future destiny.

S. Your future destiny child? It seems to me that you are too young to talk of destiny. Why, if I mistake not, you are only fourteen years of age, and consequently very immature. Pray, why are you so depressed?

M. I am young, indeed, but I have reason to fear that I shall not survive long, if the various rumors concerning me prove realities. You are aware that there have been attempts all through my checkered life to dwarf my growth, and it is very evident that I am not popular with the world. Some persons even recommend premature death to me as emblematical of early piety, quoting that, "Whom the gods love, die young." Some frankly state that the mission fund is low and that my expenses already form quite an item on the money record. Others claim that few persons abroad read the unique doctrines that I am trying to disseminate.

I am painfully aware that I am scornfully treated by the majority of unpro-

gressed minds, am often thrown into some dark corner where dust, soot and tobacco smoke "do congregate," am imprisoned for months with that objectionable literature called, "yellow covered," and my only solace is that I am *not of them* though dwelling so near. Happily at most Societies of Believers I receive marked attention. My pages are read and my theories discussed to profit. At some special localities, however, I find it hard to get the amount of *mental stimuli* that I need though I can find a good lodging anywhere. If what one modern writer states is true, then I need not wonder it is thought that I shall die young; just read;—"Literature of a higher order is universally neglected in this age. The most profound treatises upon scientific, moral and religious subjects are allowed to grow dusty on the shelves of libraries and book-stores, while the details of criminal courts, incidents of prize fights, baseball games, etc., are read with avidity."

This statement does not console me, in the least, but if I die it may be in a good cause.

S. Poor little Innocent. You have our warmest sympathy and we assure you that there is a better time coming. Why, you may well be termed our modern David who with the little missiles of truth will yet be able to slay the giants of selfishness, animalism and sordid Ignorance. The quotation, "Whom the gods love die young" is a mythical one in value and therefore unworthy your thought, for your God is the God of the living, you being his agent, should never die. Did you never hear the parable in the New Testament, of the woman, who put a little leaven into three measures of meal and the whole was

leavened? And of the mustard seed which is the smallest of all seeds, and which grew to the proportions of a tree? Just so we predict your mission will increase and expand in usefulness though you resemble the mustard seed in minuteness. Young though you are, you represent the moral and spiritual status of more than a dozen hoary headed Communities that have survived the storms of a hundred Winters and the intense heat of as many Summer suns without disintegration or decay. It is from these sources that you must continue to draw your life.

You are destined to become one of the most active Teachers of our youth who are to perpetuate the Testimony. To teach them that theirs is to be more than a mere muscular Christianity, only exercising the muscles in doing good, but that with you and for your special mission the brain, the organ that acts for the living soul must be equally tasked by reading, thinking, writing, talking and acting agreeably to the high profession which it is your duty to promulge. Take our suggestions, if you please and remember that our sympathies are enlisted in your behalf.

Kindly ever,

Asenath C. Stickney.

Canterbury N. H. }
Apr. 1885. }

THE PROMISES.

NAPOLEON D. BROWN.

"THE promise of God is the declaration of assurance, which He has given in his word, of bestowing blessings on his people. Such assurance resting on the perfect justice, power, benevolence

and immutable veracity of God, cannot fail of performance."—*Webster*.

"The Lord is not slack concerning his promises." 2 Peter, iii., 9.

We will quote a few of the promises of God.

1. "Blessed is the man that feareth the Lord." Psa. cxii., 1.

2. "All things work together for good to them that love the Lord." Rom. viii., 28.

3. "The prayer of the upright is God's delight." Prov. xv., 8.

4. "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Matt. xii., 50.

5. "Blessed are the dead that die in the Lord, they rest from their labors and their works do follow them." Rev. xiv., 13.

6. "The just shall come out of trouble." Prov. xii., 13

7. "God giveth to a man that is good in his sight, wisdom and knowledge and joy." Ecce. ii., 26.

8. "He saved his people from the hand of him that hated them." Psa. cvi., 10.

9. "The righteous hate only the haters of God." Deut. xxxiii., 11.

10. "The Lord preserveth the strangers and relieveth the fatherless and widow." Psa. cxlvi., 9.

In the fifth chapter of Matt. from the third to the ninth verses we find promises as follows;

"The poor in spirit shall obtain the kingdom."

"The mourner shall be comforted."

"The meek shall inherit the earth."

"Those that hunger and thirst after righteousness shall be filled."

"The merciful shall obtain mercy."

"The peacemakers shall be called the children of God."

"The pure in heart shall see God."

The pure in heart, only, are granted the privilege of seeing God, and of beholding him as he is, and of feasting on the beauties and comeliness of his being. To see God we must see him by and through our whole body. Our bodies must be full of light. God is a whole, not a part, therefore we must be a whole, or in other words we must be wholly cleansed from all impurity.

Our love must be cleansed. We must love God above all others. He should have no rival in our hearts. Forsaking the worldly relationships of father, mother, brethren, sisters, wife, children, private property and their enjoyments, let us go on to purity and perfection.

Whosoever looketh on a [man] or woman to lust after [him] or her hath committed adultery already in his heart, Matt. v., 28, and Paul has said. "It is good for a man not to touch a woman." 1 Cor. vii., 1.

For the better protection of Brethren and Sisters in the gospel of Christ's Second Appearing all undue familiarity is disapproved, and great care should be observed that we go not in the way of temptation. We may be defiled by the cherishing of impure thoughts, as we lose sight of God.

Have God first in the heart to the slaying of self and selfishness; then love each other as brothers and sisters in spirit. This far excels any mutual worldly relationship. Thinking improperly of any person, will in the end prove to be defiling to the pure in heart. Let God only have a seat there and he will invite the guest to the wedding feast.

Let us ask. Do we make the purity of our feelings the greatest enjoyment we have? Do we feel that when we are "away from the world and the flesh," that we are nearer to God?

The only chain that is able to bind the natural man and to "crucify the world with its affections and lusts," thereby setting the spirit free, is, in truth, the order of Believers.

By obeying this purifying light, we are admitted into the Holy of Holies, and there we can see God and "follow the Lamb whithersoever he goeth." Such Christ delighteth to lead. "Blessed are the pure in heart for they shall see God."

Pleasant Hill, Ky.

In Memory of Eldress Anna Ervin.

BY THOMAS STROUD.

Nor often do we assemble on an occasion like this with unmingled satisfaction. Yet the present is one which admits of no sad reflections. Full of years and honors our beloved Mother has calmly stepped into the hereafter, leaving a life and example over which we may look with hardly a regret.

For more than three quarters of a century she has been on holy ground. Was the first young child taken into this Society to be trained in the Gospel life. Being docile and intelligent she readily received a planting in the faith.

Having become convicted of sin at an early age she received a baptism of the spirit by repentance and striving to make straight her paths. The true faith of the Gospel dawned on her young mind, and was received in a receptive and fertile soil. She saw that not only was ordinary morality necessary to become

a true child of God, but gained by labor a deep spiritual understanding. To become redeemed from the nature of the loss under which every child of Adam and Eve is created was her real life work. She perceived that a life of Virgin purity and Christian community could alone enable souls to work out their redemption, that in this relation the woman by cross-bearing becomes the equal of the man, and instead of being a slave, becomes a great power in the ultimate redemption of mankind. Her mind being of a progressive type, she received with much interest, and readily accepted on due reflection, all the progressive developments of spiritual light and understanding which have so abundantly been bestowed on the chosen people of God. While such was the real inward life of her soul, she was very capable in temporal business, and during the period of sixty years filled every office of trust among Believers; at the time of her decease she held the office of Trustee. She was able and willing to stand anywhere in society as her lead required, being meekly resigned to whatever lot was chosen for her. Thus adorned with simplicity, purity and resignation her life has been a blessing to herself, and to all who came within her influence. Her life example has been given to show that to build up the spiritual temple of God, the Virgin prophetic church of the ages, it is needful to support the order of God, and that while doing this, souls may become redeemed from the earth, living stones in the house of God.

Enfield, Conn.

THE aim of education is to show how to think.—*Beattie.*

CHEERING THOUGHT.

WHEN life's pilgrimage is over and
its cares and troubles end,
Ere we enter the dark valley
whither all our footsteps tend,
How 'twill cheer the solemn moments
if we feel that this is true,
That the world is some way better
for our having traveled through;
Some of its sorrow lessened, some of
its darkness turned to day,
Some of its thorns uprooted, some of
its burdens rolled away.—*Selected.*

UPWARD AND ONWARD.

BATTLING in the cause of *Truth*,
With a zeal and strength of youth;
Upward raise the banner higher,
Onward urge your phalanx nigher
To the centre of the strife.
Strike where virtue finds a foe,
Strike while love directs the blow,
Where the foes of man are rife.
Be your watchword *Truth* and love,
Be your star the strength above;
'Mid the pure remain the purest,
'Mid the faithful be the surest.
Temperance your banner star;
Ask not rest nor pray for peace
Till the demon foe shall cease
Life and all its joys to mar.
Warriors in the cause of right,
Earnest in your zeal and might,
Joying in your high endeavor,
Onward press and falter never,
Till the victory be won.
Shout until the field you gain,
Press to those who still remain,
Battling till the work is done.—*Selected.*

RESPECT AND VENERATION DUE
FROM YOUTH TO AGE. No 2.

WILLIAM LEONARD.

I do not remember of ever suffering
the least harshness or unkind treatment
from one of these men, nor of ever giv-

ing one of them an impertinent word,
though I lived with divers of them for
several years. This habitual feeling of
respect has continued with me thus far
through life, and although I am now
over seventy years of age, I retain quite
a portion of my young feeling of giv-
ing precedence to persons much younger
than myself. This habit of feeling and
acting has been of great advantage
through life; it has made the path of
obedience and compliance to the feelings
of superiors easy, and I may say natu-
ral, though to some it seems hard and
unnatural.

It has enabled me to live in peace,
and gain the good-will of all the variety
of persons and characters with whom
it has been my lot to associate, so that
I do not remember an instance for over
fifty years in which there have been
difficulties and hard feelings existing
between myself and others. I am aware
that youth sometimes labor under pecu-
liar disadvantages. They live and work
with all gradations of age, from young-
est of themselves to the most aged, and
it is difficult to define the starting point
where this feeling of respect should
begin.

Add to this that there are always
some of adult age, and even some that
are aged, who expose their weakness to
such a degree as almost to cancel their
claim to respect. Although these are
serious disadvantages, they are not with-
out remedy. Generous minded youth,
as a first step and incentive to action,
will urge themselves deeply to consider
and appreciate the great moral worth of
character, which the genuine principle
of Christian love, and consequent po-
liteness and true benevolence, gives to
all who possess them. This pure prin-

ciple is the only sure fountain from which this *respectful feeling* of which we are speaking can uniformly flow. In order, then, to acquire this heavenly principle, we must *exercise it, practice it*, must give it scope in action—must cultivate it whenever an opportunity offers.

Rather than fail of attaining it, we had better bestow our kind and loving feelings on our *younger* companions, and train ourselves to treat every one, young and old, with due refinement, respect and kindness, let their treatment to us be what it may. If this is practiced toward the younger, it will be surely easy to bestow it on those more advanced in years. We have thus found a remedy for the first named disadvantage. The same principle would, I think, be also found a sufficient remedy for the second; but we will add an additional consideration, which will help us wholly out of the difficulty. All the weakness, unworthiness and coarseness of manners which we are displeased with in older persons, are the result of their not having acquired the true principle and practice of politeness in their youth, and we shall be just like them unless we succeed in gaining that principle. This we cannot do if we imitate their manners, and and treat them as they treat us and others. The only use we can make of their imperfections is to let them stand as a beacon to warn us of our danger, and induce us to ply every means to escape their sad condition.

We must not adopt the practice of being polite to those who are polite to us, and rude to those who are rude. This would show decidedly that we have no principle of goodness or politeness of our own, or in ourselves, but that our actions depend wholly on those of other

people. As we cannot admit a man to be just because he deals fairly with some people while he cheats others, so neither can a man be polite who treats some respectfully and others rudely. If youth have to associate with older persons who through their weakness and disagreeable qualities forfeit respect, still will it not be best to *treat them with respect for the sake of the principle*? Will not this be quite as effectual in disciplining and refining the manners and spirits of young people, as if the object were more worthy? Undoubtedly it will, and much more so, as it will be a victory and triumph over greater obstacles.

Respectful manners, or politeness, comes under the same law as that of *love*, of which our Savior says, "If ye love them only which love you, what thank have you? Do not even the publicans so?" And we may as justly say, "If you are polite to those who are polite to you, What thank have you?" This but places you on the very level of uncultivated nature, without the least refinement of manners, since the very savages will do the same! But by the practice and attainment of showing kindness and respect to all, regardless of their conduct to us, we are brought up to the threshold of a still higher and more Godlike principle, namely, to "*love and do good to our enemies!*" This our holy religion requires; but if we cannot love and be kind to our aged friends because they have some faults, how can we love, pray for, and be kind to our enemies, who are seeking to do us injury? But if we gain and practice the former, we shall have made a near approach to the latter. As we cannot love and do good to our enemies merely because they have evil dispositions and are injurious to us, we

place our actions on a higher principle, we will love and bless them because Christ requires it, and for the sake of imitating the Divine Benevolence, who sends the bounties of his rain and sunshine on the bad and unthankful; we can love them with a love of pity and compassion, knowing how unhappy they are, and must continue to be, while under the influence of hatred.

On more rational grounds we can descend so low as to love them for our own sakes, in order to put ourselves as far as possible from their deplorable condition, i. e., full of hatred. We will call nothing love that does not manifest itself in *deeds of kindness*. So reflect on two human beings, one of whom is constantly using every opportunity of abusing and ill-treating the other, while this other is as constantly improving every chance to show kindness in return, is making a contrast of character which it is hard to find language to express. Every rational being, however, will at once decide which is infinitely the more excellent of the two, and would of course prefer the possession of the good and Godlike character and disposition, rather than of the bad one. There are, however, few, if any human beings, so debased that they cannot be overcome with kindness; and how noble and Godlike is such a deed!

I remember to have read an account of a very depraved convict which will illustrate this. The said convict had been several times confined in the penitentiary, and had several times broken out, and was considered very dangerous and unmanageable. At length he was put in the Massachusetts penitentiary, whose keeper was noted for his ability to manage depraved cases. The convict had not

been long confined before he attempted to break out, and being discovered, got badly wounded by the guard in preventing his escape. The keeper called the physician, and took great pains to have the wounds well dressed, and with great kindness had the convict conveyed to his cell, and everything done necessary to make him comfortable. This was in the evening. Near midnight the keeper arose and went to the convict's cell and examined his wounds, and kindly inquired how he felt; told him, he had felt so uneasy about his sufferings that he could not sleep, and thought perhaps he could do something to alleviate his pain. He gave him good cool water to drink and redressed his wounds. This was too much even for this hardened convict. He burst into tears and wept, saying, "Sir, everybody has for years treated me as a beast, but you treat me as a man. I regret trying to break out and giving you so much trouble, and I now promise to make no more such attempts." He was as good as his word, and under the influence of that kind keeper he left the penitentiary a reformed man. I would rather be the author of such a deed than possess all earthly wealth.

To attain to such sublime heights of excellence, we must begin early in youth to train ourselves to kind actions; and the very lowest beginning point in this work is to treat our equals with fairness and justice, and our superiors in age with good manners and due respect. We must, if we expect to succeed, set out in earnest in this matter. We must have no condition, but resolve, let others do as they will to us, we will treat them, 1st, Politely; 2d, Kindly; 3d, Lovingly; and so persevere till we arrive at the sublime height of pure Christian love!

Harvard, Mass.

BUSRO, NO. 4.

SAMUEL S. MCCLELLAND.

THIS was to be our last night out. The next morning all were preparing quite early and the trumpet was sounded for a general move. At ten o'clock A. M. Nov. 10th, we arrived at the Village where we were cordially received by all the Brethren and Sisters. For several days many of the company were entertained in the meeting house. As soon as convenient a home was found for each one. In this case every family received an accession in numbers and were glad of the opportunity to be able to render this assistance.

From the exposure and fatigue that was borne while on this journey, several, of the company were subjected to chills and fevers which terminated only with their lives.

We will now return to Red Banks and keep company with those who are to make the journey in boats.

On the 11th. of Oct. with a fair wind and a good sail, well rigged we pushed off from the shore into the Ohio river. We had thirty-six passengers on board and on that first day made twenty-four miles. The next day by hard work at the poles we made only fifteen miles. On the 14th. a heavy rain obliged us to remain on shore. Our next move was a distance of ten miles, but even this proved very disagreeable to walk the running boards of a keel boat all day. On the 16th. we moved along slowly but safely. On the 17th. we had more or less difficulty by running on logs that were concealed under water, but received no injury. We pushed on fifteen miles and then went on shore late in the afternoon and encamped among the rocks. Some of our company are still afflicted with chills and fever, but bear their sufferings with great patience. We moved along carefully making each day a distance of about fourteen miles. With the catching of some fish and the killing of five wild turkeys we considered ourselves amply supplied with provision for a few meals.

On the 22nd. we overtook a boat managed by a company of rough men. They did not intend to let us pass. For a while we lagged behind them but this proving unpleasant we

attempted to cross the river that we might push on ahead. So soon as they discovered what we were about, they pushed after us. One of the Brethren in attempting to keep their boat from us, fell overboard. He was soon on the boat again, and after the exchange of a few boatman's compliments we pushed off and saw them no more. On this day we sailed twenty-three miles. On the 24th. we encamped just below the Falls, where we rest till the 26th. when we unloaded the boat and hauled all our goods up the river to a place where we could again carry them on board of the boat. It was a very laborious job and we became much fatigued. A heavy rain obliged us to stop in Jeffersonville during the day. Fortunately we found a boat and some goods at this place which we left here in 1811 while on our way to Busro. We loaded the boat and then took a receipt for all we left.

On the 31st. of Oct. we made twenty-seven miles which was our best record for travel up to this date. The next day Nathan Pegg and Wm. Price were sent on foot to Union Village. We now encamped at Big Bone creek, twenty-seven miles below Cincinnati. We reached the latter place on the 3rd. of Nov. here we met Elder Issachar Bates and Nathan Sharp from Union Village who kept us company the remainder of the journey. As this was our last landing place we unloaded the boat and stored our property and then commenced our journey to the Village, on foot. Our first walk was only a distance of three miles. At night we had excellent accommodations in a large and beautiful house. We had the most severe rain storm in the night that we had experienced since leaving Busro. In the morning the roads were muddy but we walked all day as best we could. As night came upon us we obtained some hickory wood for torches and marched on, reaching Union Village at eight o'clock in the evening of Nov. 5, 1812 where our friends received us with every manifestation of kindness. That night we lay down to rest, thankful that we had found an asylum of peace, away from the tumult of war.

Not less than six persons died during the winter of 1813 and several are still confined with a fever. On the approach of Spring

the Brethren found employment on the farm and in the shops, while the Sisters were engaged in duties about the house.

In August such favorable tidings were received from the War department, that the question arose about returning to Busro. The Indians had sued for peace and the prospect was very encouraging. On the 4th of October John Hancock returned to Busro, and called on his way at South Union. On the 18th. of the same month John Edgington and Daniel Redman went on horseback. On the 25th. four Brethren with a horse and an ox team left for Busro.

In 1814 preparations were in progress with the expectation of moving to the home in Indiana. On the 3rd. of Feb. six Brethren and four Sisters moved to Busro. March 12th. thirty Brethren and seven Sisters left Union Village for their western home. A part of this company traveled on horseback, the others went in a boat. Ten others went on the 22nd. of March. This last company had been to Pittsburg to make some purchases, and then sailed from Cincinnati. They landed at Louisville to unload some freight that was billed to that place. They write, We had a keel boat and a flat bottomed boat. After leaving Louisville the keel boat pushed on, leaving the larger boat with two hands to come as best they could. We experienced some severe March gales, but set down to our oars and pulled for the mouth of the Wabash.

On the first of April we landed at the old camping ground, above Red Banks. On the morning of the 4th. everything was covered with snow. At twelve o'clock on the 15th. we reached the mouth of Busro. Leaving a guard for the boats the others of the company walked home. The next day the goods were hauled from the boat which ends this journey.

The Brethren that had been in Busro during the winter were employed most of the time in preparing the fields for the plow, hauling rails, making and repairing fences. We all felt thankful that we had landed safely on our own possessions, where, the Lord willing, we expect to remain through life. Wm. Davis went to Union Village on the 29th. of May and returned with the cat-

tle. On the 12th. of July another boat load of goods arrived from Union Village. On the 21st another company of Brethren and Sisters arrived having been on the journey eighteen days. The people were generally well after so fatiguing a march, but this was not to be of long continuance. Several of our people were taken with chills and fever and no medical applications seemed to relieve them. During the Summer season several persons were called from this to another life much to our sorrow and a great loss to the Community.

In 1815 the Brethren were busy in making repairs and in putting up new buildings for the better accommodation of the people. A mill was built and a reservoir made to hold a good supply of water.

A large number of persons were confined with fever, which served to cast a gloom over the minds of many through fear of its continuation.

A dwelling was built in 1816 under the direction of Joseph Lockwood. The building was forty feet square and seventy feet high to the ridge beam. In July we harvested ninety-five acres of wheat and thirty-five acres of rye.

On the 8th. of July, 1817, Father David, Elder Solomon, James Hodge, Mother Ruth and Eldress Hortensy arrived in eight days from Union Village. This company returned on the 11th. of August.

We passed a mild winter in 1818 but with the spring came cold and violent winds and also much sickness. At one time only seven persons were left without an attack of the fever. We enjoyed a remarkably mild winter in 1819. Showers were not uncommon accompanied with thunder and lightning, and during the month of Feb. the grass grew from two to four inches, so that all anticipated an early spring. In this, however, we were to be disappointed. On the 4th. of Mar. the snow fell to the depth of eight inches and the cold so increased that from the 4th. of Mar. to the 4th. of Apr. but little work was done on the farm. This gave a late spring after so mild a winter.

On the 7th. of May a fearful tornado passed a short distance South west from our Village. Everything in its path was swept

to the ground. One of our barns, sixty-five feet long and twenty-eight feet wide was hurled twelve rods from its foundation and broken in pieces. We saved the timbers as well as we could and after adding some new pieces, rebuilt the barn. On the 15th. of Aug. this building now finished was struck by lightening and considerably damaged.

On the 9th. of Feb. 1820 we were visited by a company of evil minded persons. They stole from us some irons which they found in the blacksmith shop, and they cut twenty-seven yards of linen from the loom. They also attempted the burning of our buildings, but the fire was discovered before much harm had been done.

The building of a brick dwelling 50x44 ft. was the first business of the Spring of 1821. The bricks were burned at the Village and all the work on the building was done by the Brethren. A mill for washing clothes was built and accidentally, its first motion broke two fingers on the left hand of one of the Sisters. The Society was visited with a great deal of sickness this year and several of our members were taken from us.

(TO BE CONTINUED.)

Letter Box.

Shaker Village, Mer. Co., N. H.

July 7, 1885.

DEAR MANIFESTO;—January 23, 1883, my Grandfather asked for a home and my Father placed me with the Shakers. Just three months before this happened my Mother was attacked with a serious illness, called Spinal Meningitis. After six weeks of suffering she expired, or her spirit passed out of her body. Her last words were, "Father take me home," often did she repeat them. Her greatest anxiety was that her children, a little brother and myself, should be kindly and wisely cared for, after she was gone. I know many children who can tell the sad experience of an irreligious Mother, not so with mine.

I often wondered why Mother prayed with us so many times and read the Bible so much, now I think perhaps she thought she should not live long and so she tried to teach us how

to be good that we might be protected when she should leave us. Had my Father not placed me with the Shakers, I should have missed my dear Mother very much. I think I love her as I cannot tell and I think she loves and watches over me, I would love to speak to her so much. I am a favored child and I will try to be just as good as I can to repay my kind friends who are my Mothers so I am not an orphan.

I have written this so that if there are any little children abroad who read the Manifesto and who lose their mothers they may ask for this good home with me. They must be willing to leave all their naughty ways.

Address, Maud Mansir.

PANSIES.

I THINK pansies are a very pretty flower they have very pretty colors, some are yellow some are dark red some are spotted yellow and red and some are purple; they look very pretty in the gardens, they smell very sweet. This is all I know about pansies so I will tell all I know about violets. I think violets are very pretty flowers some are purple and some are yellow, they grow wild, they grow down the road as we come and go to school.

Gertrude.

BURYING SIN.

THERE are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding seed or root in the ground. It draws strength in its concealment, and finally pushing up though the soil, brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a smoldering flame. It is a poisonous seed; it will ruin in its concealment, and finally break out into ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place, and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy.—*The Advance.*"

THE MANIFESTO.

AUGUST, 1885.

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NOTES.

As was said of those who stood at the corners of the streets and in the synagogues, having a personal satisfaction in their protracted religious exercises, so it may be said, equally as well of the religious world of to-day, in their preaching, praying and singing. "Verily, I say unto you, they have their reward."

It is the reward that follows directly upon the consummation of the work. It is the self-consciousness of receiving that for which we have sought. If the work has been done in the interest of the children of this world, we can only look to them for a corresponding compensation. It seems to be an idle notion when one assumes to seek for that which they do not want, or to ask for that which they would not accept.

History on its first pages records,

most distinctly, the reward, or as we would say, the fruits of unrighteousness. The reward must come. Whether appreciated or not it must certainly come. There cannot be even the shadow of a mistake.

Men in their wanderings have sometimes lost sight of the principles of righteousness, and have accepted darkness for light, and have even flattered themselves into the belief that they could violate the laws of God and yet remain unpunished.

They entertained, only, a vague idea of the laws of retribution, and had written for themselves a formula which included a certain class of trespasses, and their consequent punishments. All these days of ignorance have been carefully mantled with charity, and the time has been when almost every form of transgression has received the commendation, either directly or indirectly, of the religious and irreligious world. In these times men ran rapidly on to destruction.

A better day has dawned upon us. Ignorance no longer commands respect. Every man is expected to give a reason for the course that he pursues. To those who fear God, the sun of righteousness has arisen "with healing in his wings." Knowledge has accumulated and every department of the life of man is filled with light. He can if he so chooses walk the highway of peace and happiness, or take the road that leads to inevitable ruin.

It was no idle word that Joshua spoke to the children of Israel, "Choose ye this day whom ye will serve." In this he gave them the privilege to exercise their own free will. To keep the laws of God in the discipline of their minds and bodies would protect them in all

their rights and lead them successfully into the land of Canaan;—a land flowing with milk and honey, while a neglect of these laws would lead them into captivity and make them the slaves of their enemies.

The history of man abounds with lessons of corresponding interest. At every step he finds himself face to face with God's law which plainly teaches the blessings that follow in the path of right doing, and no less the anxiety and sorrow that is sure to follow in the footsteps of the transgressor.

Although there are instances where a penalty seems to pass over one generation that merits it and is inflicted on a future class who are not the active transgressors, yet this fact is being learned in its entirety and often to the deep sorrow of the afflicted. The good apostle was positive on this point, "Whatsoever a man soweth that also shall he reap." "If he sows to the spirit, he shall of the spirit reap life everlasting," but if he sows to the world and the flesh he shall of the flesh reap corruption. Like begets like as the inevitable sequence of the law.

Here again we have the most convincing evidence of the workings of the spirit of God. It cannot be thwarted. The simple minded man who had such a large appreciation of the beautiful, as to sow his field with thistle seed, gave to himself and to his posterity a great deal of hard work for which they received but a slight remuneration.

Some men banter with their lives as a matter of the least importance. Carelessly and foolishly they move along from one degree of transgression to another, till they actually solicit the tempter to ensnare them. Others who glory in error, after finding that "sentence is not

executed speedily against an evil work" allow themselves to entertain the falacious hope that no especial harm will ever arise from the course which they have chosen to pursue. Charmed into security by the voice of the syren, they easily fall into the broad way and pass on to destruction. "Verily I say unto you, they have their reward."

Sanitary.

DRAINAGE.

THERE is a common mistake regarding house drains—that they are made too large. It is incorrect to suppose that a very large drain is safer than one of moderate size, because the smaller the drain the more concentrated the flow, and the more thorough the flushing when larger amounts of water than usual are passed through it; as on washing days. If the liquid drainage is received directly from the kitchen without any provision for stopping grease, a twelve-inch drain will soon become partly filled with a greasy sediment; and the water-way will assume a broad, flat form, over which the flow will spread itself and become too thin and too slow to ensure the proper scouring effect.

A much smaller pipe would have this deposit of grease confined to a narrow channel, and the whole of a copious flow, being concentrated on it, would have a much better chance to cut it away and remove it. It may be taken as a rule that no private house, no matter how large, can need for its drainage, a pipe larger than four inches in diameter. Neither would it ordinarily be prudent to use a smaller pipe than this, for any house.

The smaller the amount of drainage a pipe is to carry, the more perfect must be its construction; for, a deposit of offensive matter is much more easily retained in a drain which is little used than in one which is often flushed with large quantities of liquid. Angles and curves must, if possible, be avoided in the drain; for, besides affording lodgment for the

sediment, they diminish the force of the stream, on account of the increased friction they offer to it. In a strait drain, moreover, it is often easy to remove any obstruction, by means of a wire brush thrust into the end of the pipe and pushed on through, like a chimney sweeping-brush. The fall or inclination of the drain need not be great, but must be uniform, or obstructions will almost surely result. The best material for drain pipes is iron; but if the expense is considered too great the next best thing is glazed earthenware. In any case the joints must be water-tight. It is customary to lay the pipes loosely, and fill in the joints with clay; this plan is liable to result seriously for the health of the persons using the drain. The joints should be cemented together in such a way that a large mass of cement surrounds the joints. The brick, stone, and cement drains are dangerous. The importance of exercising the utmost care in building drains will be felt when it is known that the greater number of cases of diphtheria and typhoid fever may be traced to defective drainage, as a cause.—*Halls Journal of Health*.

SAUL OF TARSUS VS PAUL THE PREACHER.

A Story for Children.

LEWIS HORTON.

AMID the burning sands of the Syrian desert, not a great many miles from Jerusalem, there is an "oasis" a bright green spot, about twenty-five miles in circumference, fragrant, blooming, and fruitful with the growth of spices and other tropical productions. This spot of emerald earth has been kept fresh and fair for many thousand years by a small river running through its centre in a steady constant flow of pure water. It was, and is now, a halting place for the caravans that came across the desert from the cities and towns of the Orient, laden with the choice and valuable goods so famous in the history of the ancient East.

This traffic led to the founding of a city, which is now so old that no person on the earth can trace the time of its origin. It is the city of Damascus. A city that was old when Jesus of Nazareth was a child. It was

old when Abraham was a boy. It was old when Jacob journeying across the plain of Mamre, laid himself down at night to sleep, with a stone for a pillow, and saw that beautiful vision, a ladder set up on the earth, reaching to heaven and angels ascending and descending, a prophecy of the blending of the two worlds which should come to pass in the latter days.

This strange city of Damascus whose history can be traced back thousands of years, still flourishes in its intermingling of ancient and modern architecture; watered and refreshed by the river that flows through its centre.

In the rise and growth of primitive Christianity, it found an abiding place in Damascus, Jerusalem and other cities of Oriental history, under circumstances of cruelty and terror. Saul of Tarsus satiated with his persecutions of the Christians at Jerusalem, obtained permission of the high priests to proceed to the city of Damascus on a blood-thirsty mission against the Christians in that place. Armed with written credentials, with a retinue of followers, all in warlike array, "breathing out threatenings and slaughter" glorying in the number that he should bring bound, unto Jerusalem, of the innocent followers of the Divine Teacher. When within but a few miles of this noted city of Damascus, behold there shone round about him a light brighter than the sun, Saul, dazzled, smitten and blinded fell to the earth in terror paralyzed by a spiritual manifestation which has no parallel in modern history. A voice spoke from above his prostrate form, crying, "Saul, Saul, why persecutest thou me?" Saul answers, who art thou Lord? The reply came back, "I am Jesus whom thou persecutest," Saul of Tarsus inquires again, Lord what wilt thou have me to do; "Arise and get thee into the city and it shall be told thee what thou must do." Saul arose, and was led with blinded eyes into the city of Damascus, thence to the house of Ananias, who restored his sight, and sent him forth as Paul preacher of the Gospel of Christ. Gifted above the men of his time, as warrior, scholar and orator, he became well adapted with his spiritual gifts of healing the sick, comforting the weak, prayer, exhortation, &c., for

the mission which the spirit of his Divine Master called him to perform. Thus, through obedience do we become exalted and prepared for a noble mission, both here and hereafter and which grows fairer, and brighter with each victory won.

Canterbury, N. H.

THE PRIAR'S WARNING.

THERE was in olden times in Naples a convent of the Dominican Order, where the rule was but carelessly observed, and in which a spirit of pride and self-indulgence was creeping in among those who had promised themselves to the service of God. It was however the purpose of the Almighty to bring this community to a state of perfection, and thus a vision was granted them which aroused them to a spirit of greater fervor.

One day when the brother whose duty was the care of the refectory, went to make ready for dinner he beheld, to his surprise, a number of religious sitting on the benches, perfectly motionless, but there was something so terrifying in their stillness that his very flesh seemed to creep with fear as he gazed on them. Then running to the Prior, the brother told him what he had seen, explaining that these strangers who were in the refectory gave him such awful sensations of fear that he suspected they must be demons from hell.

The Prior was alarmed, and, after a moment's thought, he called the community together, and bidding them follow him to the church, he took out the Blessed Sacrament, that it might be carried in solemn procession to the refectory. He entered, followed by the brethren. Yes, it was indeed true, there sat the strange friars; but as the Prior advanced, bearing our Divine Lord in his hands, they rose and prostrated their forms to the ground, and again seated themselves as silently as before.

Then said the Prior, "In the name of God, who is here present, tell me who you are, and from whence you come, and what you desire."

The strange company immediately threw back their hoods and displayed countenances

blackened as if by fire; then they opened their habits, and the red flames were seen consuming their very bodies, and one of them spoke these terrible words:—

"We are all your brethren," said the voice: "behold us who were once priors, sub-priors, masters, and leaders; and we are all eternally lost!—Lost for our contempt of poverty, for our neglect of rule, for our pride, our slothfulness, our self-indulgence; and we have come here to warn you, lest by like sins you come into like condemnation."

Striking a blow upon the table, the strange company disappeared. But their visit of warning was not thrown away, for it sank so deeply into the hearts of the brethren that they became models of piety and perfection, and never afterwards gave way to the promptings of their lower nature. —*The Catholic.*

SOFT CHRISTIANITY.

MUCH of the Christian character of the day lacks swarthinness and power. It is gentle enough, and active enough, and well-meaning enough, but is wanting in moral muscle. It can sweetly sing at a prayer meeting, and smile graciously when it is the right time to smile, and makes an excellent nurse to pour out, with steady hand, a few drops of peppermint for a child that feels disturbances under the waistband, but has no qualification for the robust Christian work that is demanded. One reason for this is the ineffable softness of much of what is called Christian literature. The attempt is to bring us up on tracts made up of thin exhortations and goodish maxims. A nerveless treatise on commerce or science in that style would be crumpled up by the first merchant and thrown into his waste-basket. Religious twaddle is of no more use than worldly twaddle. If a man has nothing to say he had better keep his pen wiped and his tongue still. There needs an infusion of strong Anglo-Saxon into religious literature and a brawnier manliness and more impatience with insipidity, through it be prayerful and sanctimonious. He who stands with irksome repetitions, asking people to "Come to Jesus," while he gives no strong common-sense reason why they should come, drives

back the souls of men. If, with all the thrilling reality of eternity at hand, a man has nothing to write which can gather up and master the thoughts and feelings of men, his writings and speakings are a slander on the religion which he wishes to eulogize. Morbidity in religion might be partially cured by more out-door exercise. There are some duties we can perform better on our feet than on our knees. If we can carry the grace of God with us down into everyday practical Christian work, we will get more spiritual strength in five minutes than by ten hours of kneeling. If Daniel had not served God save when three times a day he worshiped toward the temple, the lions would have certainly eaten him up. The school of Christ is as much out-door as in-door. Hard, rough work for God will develop an athletic soul. Religion will not conquer either the admiration or the affection of men by effeminacy, but by strength. Because the heart is soft is no reason why the head should be soft. The spirit of genuine religion is a spirit of great power. When Christ rides in apocalyptic vision it is not on a weak and stupid beast, but on a horse—emblem of majesty and strength: "And he went forth conquering and to conquer."—*Dr Talmage, in Leslie's Magazine.*

Kind Words.

Enfield, Conn. April, 14th, 1885.

BELOVED EDITOR;—"Baptism," "Peace on Earth," "Be Peaceable," and "The One Talent," in April Manifesto, are instructive lessons.

Who can read such lessons and not be taught? Who can drink at the fountain of truth and not be filled with higher, holier impulses? We thank you for a journal of such pure teachings. Blessings on our Manifesto. May its fifteen volumes be increased to one hundred, and the good you are bestowing upon thousands of people, return to you with ten-fold richness.

With full appreciation. Yours, Lovingly.
Daniel Orcutt.

GRIEVE not the holy spirit by neglect of duty.—*H. H.*

KEEP THE CHILDREN PROFITABLY EMPLOYED.

AGNES E. NEWTON.

THE activity of childhood requires a variety of employment to meet the demands of mind and body. The duties imposed upon children, whether of a mental, or physical character, should be made as pleasant and attractive as possible; and the healthful, needful plays of childhood should never be ignored.

Manual or mental labor should not be assigned as penance for some unwise speech or act; because it creates a dislike for the tasks, from unpleasant association. If the offence be a serious one, fifteen or twenty minutes of quiet reflection, seated by parent or teacher, is, we think, the better remedy. To know how the children are employed is the duty of parents and teachers.

We recall the satisfaction expressed by a mother that her daughter, an active girl of twelve years caused her so little trouble during the long school vacation, consoling herself with the thought that the girl was so contented to remain at home, and spend hours alone by herself with her books. Had the mother accompanied the child and investigated the reading, as she should have done, she would have found it to have been from Magazines and Ledgers, which were the property of an older brother, who, upon the false theory, which is now rapidly losing ground, that boys can be allowed to read, and engage in many pursuits, that would be considered morally detrimental for their sisters was the possessor of many such books.

The effect of light reading is to unfit the mind for study requiring close application. It requires years of careful guidance under religious influences, to eradicate the taste which should never have been acquired. "Feed my lambs," was the injunction of the great Teacher, whose precepts and life proved that he loved the children. Both soul and body require to be fed from the wells of superior intelligences resulting in salvation from ignorance and sin.

Canterbury, N. H.

NEVER accuse others to excuse thyself.

THE BEATTITUDES.

MT. LEBANON, N. Y.

The pure in heart are bless - ed, For they shall see the God of

love: Bless - ed are the merci - ful, For they have mer - cy from

a - bove. Blessed are they who thirst and hun - ger
Bless - ed are they

aft - er truth and righteousness; Bless - ed are the meek
hun - ger aft - er truth Blessed

for they shall earth and heav - en both pos - sess.
are the meek

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. July, Contents. Autobiography of Heinrich Stilling; The Afghan Question; Ill.—On Indications of Character in Hand-writing; Memoirs of Horace Mann; Louis Riel; The measure of Strength; A little more Love; Victor Hugo, Ill; A few Noted places; Who was it? The Value of Diet Reform; Honey and Vegetarianism; Disinfectants and their use; Notes in Science, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y. Terms \$2 a year.

THE offer to send the "Household Primer," post paid, on receipt of a two cent stamp has brought so many orders to Messrs. D. Lothrop & Co., Boston, that none of the stories of the wonderful sale of Webster's Spelling Book will equal the sale of this new Primer. Immense editions are in press so that all orders are promptly filled.

ATHEISM AND ARITHMETIC: OR, MATHEMATICAL LAW IN NATURE. Arithmetic in plants and Planets; Mathematics in Musical Science; Number in Vital Action. By H. L. Hastings, Editor of *The Christian*. Crown 8vo. 64 pp. Cloth, 35 cts.; strong manilla covers, 15 cts. Boston: H. L. Hastings, 47 Cornhill. London: S. Bagster & Sons.

An interesting and instructive work. It is well worth a careful perusal.

THE FOOL AND THE RIVER.

"I HAVE at last resolved to break off my evil habits," said a friend whom I had often advised to change his manner of life but in vain.

"And when," replied I, "do you intend to carry into effect this determination?"

"Next week I shall certainly do so," said he.

"But why not to-day; why not do so this very hour? Why incur the risk of failure by delay?"

"Oh! I cannot all at once break the links of so strong a chain; I must have a good opportunity—a reasonable excuse for such a step; some opportunity will doubtless arise in a few days, and then be assured, I shall avail myself of it."

As we walked and conversed thus, we arrived at a river, on the bank of which sat a man with his eyes intently fixed upon the water as it rolled along. My friend was anxious to know the reason of this, and he asked

the man the reason why he looked so attentively at the river.

"I wish," replied he, "to pass to the other side of the stream; and as there is no bridge or boat, I am waiting until the water ceases to flow, and the bed of the river becomes dried up."

Turning to my companion, I said, "My friend, in this foolish man you see a picture of yourself. You lose in forming fine intentions the most precious of your days, and in waiting for some future time, at which if you arrive, your task will probably be still more difficult than it is now; you wish to pass over the stream; cast yourself in at once, and swim vigorously for the opposite shore. To wait is folly. The river flows on, and will flow on forever."—*The Catholic*.

TOBACCO.

HOW A CLERGYMAN CURED HIS APPETITE FOR TOBACCO.

I HAD a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month *I was cured!* And from that time to this have been entirely free from any appetite for Tobacco.—*Medical and Surg. Reporter*.

Dr. H. V. Miller of Syracuse furnishes the following from reliable records.

A French physician investigated the effects of tobacco smoking upon *thirty-eight* boys, between the ages of nine and fifteen, who had formed this habit. The result was: twenty-seven presented marked symptoms of Nicotine poisoning; twenty-three serious derangements of the intellectual faculties, and a strong appetite for alcoholic drinks; three had heart disease; eight decided deterioration of the blood; twelve had frequent nose bleed; ten disturbed sleep; four ulceration of the mouth in its mucous membrane.—*Selected*.

HAPPINESS consists in occupation of mind. Small minds require to be occupied by affairs. Great minds can occupy themselves.—*Selected*.